

M2027  
Monday, May 24, 1971  
New York City  
Group III  
Grammar of Work, Tape 1 of 9

Mr. Nyland: So, it has been some time since I was here last. Maybe too long. I've been here every Wednesday with my voice. I hope you got something out of that also. And some of you, particularly the Monday Group... Because that's why I'm here. I've listened to the tapes and discussed with the Nucleus every once in a while, so I know some of your voices. But I do not always know the name, or who ... whose voice is attached to what name. So when you do ask questions, which I hope you will... And particularly Monday, you have at the present time priority. The others can listen, but you have come faithfully. And there is a reason, of course, why I come: To try to help a little bit, and maybe if possible—or if necessary—to straighten out a few things which perhaps are not entirely clear and where I may be able to be of some help.

I hope you can hear me in the back there. Can you?

Someone: Yes.

Mr. Nyland: Do I have to speak louder?

Same person: A little bit.

Mr. Nyland: Good. Very little. You know, one doesn't want to yell about esoteric knowledge—[laughter]—and sometimes the voice is very necessary to convey what one wants to say in a different way than a word would be able to convey. Because in a voice you can place something else which in general one might call one's 'feeling' and the word is dependent on the mind, and it is always that kind of a question: Of, how can the mind and the feeling agree.

When there is an aim for the two of them, then there is no conflict. And it helps a person to see in what way those two centers can be joined. If they are joined, the personality has an

advantage. Because if the value of each center, roughly speaking, is about one-third, then two-thirds is more than half, and it means then that the personality can become positive and not negative. Below half, you have a struggle; above, you have the possibility of a positive attitude which is then, of course, expressed in the wish to find out, a wish to Work, a wish for understanding, and a wish for growth.

Now, I would like you to ask questions. Maybe you have understood that already. And maybe if you want to make new questions, it's very good, particularly if they have reference to what kind of attempts you may have made during the week. But, I won't be choosy about that, because every once in a while a question comes to you which is based on an experience of several weeks, or even months, or even sometimes years ago, where all of a sudden there is a clarity which becomes apparent in the question—partly resolved and partly still stuck—and then you must have the possibility of formulating it in such a way that you indicate where your obstacle is.

Try to stay, in your questions, with Work—the attempts you have made to the extent of your understanding of what is the meaning of the application of the Work ideas in your own life, and to what extent you then try to bring your inner life together with your outer life. It is sometimes as if one wants to test the validity of one's inner experiences with the outer world, or with that what belongs to you as a reaction to the outer world. Try to think enough about the questions before you ask, to make them as clear as you can formulate. But even if you stammer and even if you are confused, it really doesn't matter as long as the quintessence of that what you are after becomes exposed.

So, who has questions.

Brian Gitt: Here, Mr. Nyland.

Mr. Nyland: Yah. You are Monday?

Brian: Yes. Brian Gitt.

Mr. Nyland: Brian. Good, Brian. Yah.

Brian: The last attempt that I feel was in the right direction, I experienced some degree of Impartiality and separation. But still, most of the emphasis is on what's being Observed, and very little on something Objective Observing.

Mr. Nyland: And so?

Brian: I'd like to know how to change the emphasis more to little 'I'.

Mr. Nyland: The answer is, change the emphasis. If for some reason or other you know that there is an 'I' which you might really experience at times, and also that there is an object which has to be Observed by this little 'I'—that is, if your experience actually indicates that there is something perhaps separated, even if it is separated for one moment—that then the experience means there is a kind of a duality. If I now see that my energy goes more towards the object and not towards the little 'I', I'm afraid that I reduce the possibility of Consciousness. The more I become involved in what is my body or whatever is being Observed and the less there is as energy given to the little 'I' to function, the more I stay in an unconscious state. That's why I say, "Increase the wish for an 'I' to exist"—even without trying to have this little 'I' Observe you. I can imagine very well something existing of a higher nature within me without actually doing, as yet, any Work. It is of course logical that when it does exist, I would want to test the validity of this little 'I' by Observation. But, the immediate result would have to be that that what is being Observed gives the little 'I' a knowledge about myself.

When I become interested in the acquisition of that kind of knowledge, if the knowledge as facts registered in the little 'I' is of value to me—that is, if the little 'I' functions correctly in receiving such facts or impressions about myself which are more truthful, and by that I mean that they are actually Impartial—then I know that the little 'I' is doing its Work. If such facts for me are valuable and if my wish for Work is real—that I want to continue with such attempts—I continue to make attempts.

Now, I make an attempt. I try at a certain time, in my ordinary activity, to create something that I call an Objective 'value,' or a 'faculty,' or little 'I'—in any event, something of a different kind of a nature than what occurs to me in my ordinary life. And in that little process that I start, I get stuck because then I realize sometimes that there is not enough energy, for whatever reason it may be. Either the little 'I' is too small and cannot contain much energy, or I don't send enough to it, or the energy which goes to my ordinary life—particularly my body, which so-called 'should' be Observed and is not Observed—then I have to stop because, apparently I have started out by trying to make an attempt of something to become Conscious, and the energy at that time has run dry because I find myself again unconscious.

When I stop that particular process, I can start again. So, instead of trying to prolong it and finding out that I am on the wrong road because too much becomes so-called the 'attention' paid to my physical body, when that process continues and I don't get anywhere, I must stop it

entirely. I go back with myself to my ordinary life, and then of course if there is a wish I will again have the wish to Work. And again I produce 'I', but this time the little 'I' is more, let's say, 'fresh,' it is not as yet connected with anything that made it go astray or that made it disappear. And so, from time to time when I realize that too much attention is paid to the object itself, in stopping I start a new attempt and a new cycle.

You understand that.

Brian: Yes, Mr. Nyland.

Mr. Nyland: You understand what to do.

Brian: Yes.

Mr. Nyland: There're different ways of further application of that. Because I may get stuck in an attempt which may become a little monotonous in trying to repeat it as a continuation of the attempt I have made, to some extent it may lose interest. Sometimes it could even become habitual and then go over into a thought, which of course would remain unconscious for me; or, it may be that the amount of energy that I have available in the wish to grow up—or to evolve, or to keep on creating 'I'—has been exhausted. I 'take,' as it were, 'another breath' my life again flows through me. And with this attention on my breath, I realize that something is alive in me which, particularly when I exhale can become useful for myself in the realization of what I am. And when I then consider that particular state—what I am, which I know is unconscious—there may be a wish being born again at that time.

All right?

Brian: All right.

Mr. Nyland: We will talk more about it.

Yes, other questions. Yah.

Judy McMillan: Mr. Nyland?

Mr. Nyland: Your name.

Judy: Judy McMillan?

Mr. Nyland: Yah.

Judy: Uh, I seem to dissipate my energy. I ... it's like if I'm really excited about something in ordinary life, I can't seem to ... I forget about Work for a week, almost. And then I'll go for a week and I'll be really excited about Work because my aim is really strong and ordinary life is under control. And I'd like to get some kind of a balance where I can hold on to Work, even

when something in ordinary life is throwing me off.

Mr. Nyland: When you Work ... if you Work, when do you Work.

Judy: What specific times of the day?

Mr. Nyland: Yeah. Yeah.

Judy: Well, now usually when I...

Mr. Nyland: Let's say you have a good week...

Judy: Yes.

Mr. Nyland: ...and you call it now, your interest in Work is 'high.' When do you Work.

Judy: I make attempts in the morning, uh, on the way down to the bus stop. And I come to myself on the bus...

Mr. Nyland: Wait a minute. You're still before the bus.

Judy: Okay.

Mr. Nyland: You're still walking to the bus.

Judy: Yes.

Mr. Nyland: What do you do.

Judy: I try to have something present to me, something that could Observe me that could be with me and watch me walking as I am to the bus.

Mr. Nyland: Yah. Is it successful?

Judy: Sometimes.

Mr. Nyland: If you stop, is it still there?

Judy: It's usually stronger if I stop.

Mr. Nyland: What is stronger.

Judy: The feeling of something being there.

Mr. Nyland: No, we're not talking about a feeling.

Judy: Yes.

Mr. Nyland: It's not a feeling.

Judy: Yes.

Mr. Nyland: You realize what I mean.

Judy: Yes.

Mr. Nyland: I'm interested in an 'I' existing which is Impartial. If you will get that, it goes much easier back into thoughts. I want to avoid thinking or feeling. Something must be there which is

Aware ... and Awareness does not allow for the particular feeling or thought to be mixed with it, because I know the requirement is Impartiality on the part of the little 'I'. If I stop, I'm still the same kind of a person. I've no indication that because of stopping I have more energy to be put in the little 'I'. Moreover, the little 'I' cannot receive that much energy that I can say it is 'deepening' its Observation. Because I remain the same, stopping or going. The relation between little 'I' and myself is the same, and the little 'I' is only capable of an Observation process for a certain length of time, which perhaps may be a moment.

I'm not quibbling as yet about the moment or a certain time-length, but I do quibble about the fact of an Observation—if it is Impartial. The question of Impartiality must always enter, otherwise the plain so-called 'observation,' particularly when you use the word 'watching,' also when you start to describe it as 'the body is walking'—of course it is a fact it walks and unconsciously you know that, but Observation itself is not interested in the fact of you walking; the interest of 'I' is only in the fact of you existing, which is quite a different thing.

The existence of oneself is, of course, caused by the quantity of life which is expressed. When that quantity is expressed and the little 'I' becomes Aware of that what I am, it's really very difficult to increase the effort, because there's no place for it. If it is a fact already of me existing, I cannot deepen it any more. I can deepen the wish, particularly when the little 'I' is created in conditions which are rather difficult for it to even to exist. But that's a different kind of a problem. And that's why I ask 'when' do you Work.

So, let's say you walk. Let's hope you will stand still. As it were, then one says one can 'come to oneself.' But, what is 'yourself' you come to, and what comes to you as yourself. Where is this what Brian talked about: of a separation of something actually existing as a shadow which follows you. But this time the shadow has a certain light and has interest ... is not caused by you like a shadow is. A shadow just follows, but in my thought the thought follows me, and the thought of Work and the thought of the little 'I' follows me, and it is a shadow because it's the reflection of my thought. The creation of little 'I' is an entirely different process.

When we talk about Objectivity, it means if 'I' actually is Objective in its performance, there is no subjectivity in it whatsoever. And therefore it doesn't make much difference how big you are, how small, how much you pay attention to ordinary things. The fact that you are walking or the fact that you move your arms—all of that is an indication of life in you and that might be Observed by 'I', and the statement is made by 'I': "Look, this body exists." And the 'I'

continues with saying “You see, it exists but I have no interest, I’m satisfied with the existence.” Because if I say that, I’m quite sure that little ‘I’ is not thinking about me. I want to understand the concept of Awareness, not the concept of thinking about myself, not even feeling about myself. That is why it is so difficult, because Awareness is not so easily for sale.

Try it at times when there is nobody around. Just about when you get out of bed and when you want to dress—use such moments first. Don’t walk to the bus. When you have to get out of the way of someone else, it’ll distract you. Don’t Work on the bus itself. You’re much too much involved in other people, or hanging on the strap in the bus itself, or going back and forth when the bus moves. It’s not the right time for Work. You have to learn to see how to create this little ‘I’ with the hope that it will continue to exist, and you do it in circumstances which are so simple that there is a possibility of an Awareness existing. But when the circumstances become a little bit too confusing or will require a great deal of some energy which goes into any one of the sense organs, they simply eat the cheese off the bread which is destined for ‘I’.

And this is our trouble: We wish to continue with practically everything that we are in an unconscious state, and the little ‘I’ is not used to be in a surrounding of unconsciousness until it would have grown up sufficiently to be able to counteract it. That is one reason. But the other is really much more important: Why do I Work? Because I don’t like myself. I am dissatisfied. I have questions I would like to have answered. There are definite reasons why I wish to Work: I want to grow up; I want to have understanding instead of knowledge; I want to know what is meant by freedom. Such concepts remain with you in one week or another. When they are covered up by ordinary life, you have no chance to think even about Work, and any kind of an attempt you make is, of course, halfway and absolutely of no use.

Try to understand much more what is meant by the creation of little ‘I’ and what would have to be the properties of that. Get away from your feeling and your thought processes in any description of little ‘I’. ‘I’ just exists as an Observation post or a tower, and you want to create it if you can. But it is difficult to create it, because the substance of this little ‘I’ is not of this world. And the way it operates even in so-called ‘Observation,’ is not like our ordinary watching or seeing things. It is something that is expressed by the word ‘Awareness,’ which is a knowledge which reaches ‘I’ about me. And that process should be as a result of the wish—as I say, for the different motivations you have.

Now, it is possible that you are engaged so much in ordinary life that there is no chance for

any kind of a thought about Work. Then you have to feel ashamed. Then you have to consider the question that you say you are interested in Work, and you are not interested.

Try to understand this quite well, because it's not in the sense of any criticism. It's only to make it clear to you that something entirely different is needed which at the present time you don't understand yet. And you have to change your conditions in such a way, if the interest is genuine, that at least you would like to have the little 'I' function in a surrounding and in whatever circumstances there are which are conducive for the little 'I'.

The wish is the creation of 'I'. The wish is the hope that I express in 'I' functioning, ultimately to become for me a guide in my life. And the reason I wish a guide is simply because there is a realization, in my unconscious thinking and feeling, that I need guidance. This admission must be quite definitely as a foundation for any wish to Work on oneself.

Do you understand what I'm talking about.

Judy: Yes.

Mr. Nyland: Leave the bus alone. Do it in a surrounding which is familiar so that less and less energy has to go to the so-called 'observation' of the surrounding. If the different things around you are habitual, you will pay less and less attention to them. If the wish for wanting to grow up is strong, you will have more energy for that purpose.

You understand it?

Judy: I do. Thank you.

Mr. Nyland: Good. Yah.

[pause] You knew I came ... I would come, didn't you. You also knew that there would be an obligation on you. I'm not used to sit and wait. You ask your questions—that's *your* task.

Yah?

Naomi Friedman: I'm Naomi.

Mr. Nyland: Yes, Naomi.

Naomi: Could I make the 'as-if' a ... a principle in my life at the present time?

Mr. Nyland: No. Don't. If the 'as-if' actually exists as 'as-if,' the purpose is to change it as soon as possible into a reality. When I pay attention to an 'as-if' condition, I would continue to live in fantasy and imagination.

The aim of Work is to establish a reality about myself. I use 'as-if' only as a certain concept to over-bridge the difficult step between unconsciousness and Consciousness. And



immediately when I say that little 'I' exists 'as-if,' I already make this little 'I', in its non-existing state, function as if it functions. And when it functions, immediately it would receive information about me. And that what is 'me' is, at the present time, my reality—particularly when I look at my body. So, the Awareness of the body will give an impression which is recorded by the little 'I' in a so-called 'imaginary' condition, but the little 'I' then receiving impressions which are real—because they are based on the acceptance of the existence of myself—will, because of this reality bombarding the 'as-if' condition of little 'I', change the little 'I' into an actuality.

I say I want to get rid of the 'as-if' as fast as I can; because I cannot continue to live in fantasy, and I'm afraid that if you want to make that a little bit of a central point, all you want to do is to think about it, it will never, never, never help you.

Don't talk too much about 'as-if.' It is really of no particular value, and many people who never have been told about the 'as-if' simply assume that when they create little 'I', it's there. The questioning every once in a while could come up from a psychological standpoint, and if one wants to really dot the 'i's and cross the 't's, it is of course a question that has to be solved and explained. But, in itself it has no value whatsoever. I live so many times in imagining. I can conceive of certain things existing already in space which never have been built. I can live in a castle in Spain. There's absolutely no reason for me to use my poor mind for trying to undo the difficulties or the secrecy of an 'as-if' condition.

So, leave it alone, Naomi.

Yah, there was another arm up. Yes? Name.

Darryl Salerno: Mr. Nyland, I'm Darryl Salerno.

Mr. Nyland: Yes, good.

Darryl: I had an experience some time ago that was an Impartial Observation of my hand. After the experience, when I recall it...

Mr. Nyland: Wait a minute, can we go step by step?

Darryl: Okay.

Mr. Nyland: You have an Impartial Observation of your hand. What was the hand doing.

Darryl: It was reaching for a thermostat.

Mr. Nyland: You think you Observed the hand, or did you Observe the movement.

Darryl: The hand.

Mr. Nyland: As soon as the Observation is connected with your hand, it is most likely a thought—the knowledge that your hand was there. It is possible, when the hand moves, that there is also knowledge that it moves. It's very difficult if you take just the hand. The purpose of using sometimes parts of oneself, is to give an indication that that can remind me of the fact of wanting to Work. And Work starts with the wish for the creation of little 'I', not with your hand. So, if you don't precede your explanation with "I try to Work and I try to create a little Objective something in me, somewhere," you're already on the wrong road. You start out with a hand, you don't indicate even the purpose.

Again, you must be very clear about that. We are talking about relationships between something that is Objective and that what is subjective. We want to find out if this Objective faculty can accumulate data about myself, which data are of course also subjectively possible to ascertain. I have two processes sometimes that could go on parallel to each other. One is a thought about my hand moving, and the knowledge that is then placed in my mind and becomes a memory—and you were going to talk about recalling it, so it has been lodged in the memory—is simply the fact that you have seen your hand and it was moving somewhere in space, or reaching for some bottle from a shelf. This is an ordinary way of becoming acquainted with oneself, and the process—of that kind of recording by means of the mind itself—needs a little time which is, of course, translated when I see or perceive with my eyes that what is taking place and my hand is moving. The registration of that, when it goes through the regular sense organ of my eye, takes a little time before it reaches even my brain. And when it is then registered, it goes from the brain to the memory and, as I say, it is lodged there and it can be 'recalled.'

But when I wish to be Aware and try to have this little 'I' that I'm talking about this time, become Aware of my hand moving, it becomes Aware of myself existing, and the hand only indicates to me the fact that there is something attached to it which is me. And this 'me' becomes important for me when it then directs me to the possibility of the little 'I' becoming Aware of me as I am; not of my hand; I don't care about my hand, and neither does the little 'I'. The 'I' doesn't see it as a little hand and it almost, I would say, does not see it moving; because immediately the registration of the little 'I' is the fact of existing of something that is there, which is the object.

You have to keep these things quite clear in your mind, because the process is entirely different from the thinking process. When little 'I' is Aware, there is no time element involved

at all. Because if the little 'I' is Impartial, I have no means of judging; therefore I will not think and I cannot feel, and when I take these two organs out of my functioning the Awareness is simply a state which becomes for my little 'I' an Objective value based on my subjective existence. I don't have to talk even about the Impartiality being connected with Simultaneity, but it is quite obvious for anyone who wants to think about it, that Impartiality must necessarily lead to Simultaneity; because true Impartiality must be independent of thoughts and feelings, and that what I can understand only as an independence—of a thought or a feeling—is a 'moment,' and it can never be connected with any future or any past.

So what my ordinary unconscious state leads to is the consideration of something that is in the past, and remains in the past, because of the little time that is necessary for the registration. If I want to have true Impartiality, it has to take place at the moment when actually it is taking place. And the little 'I' is capable of a registration of the present, which I cannot do with my ordinary mind. The purpose of seeing part of myself is always that that part exists and it belongs to me, my personality.

Darryl: Would it always register... Would the little 'I' always register that the part is connected to the whole?

Mr. Nyland: It registers the fact that there is life in my arm.

Darryl: But it could register the life there.

Mr. Nyland: I cannot separate my life in my arm from the totality of my life in the body. But, the accent is not on my arm or the hand. The accent is on little 'I'. The little 'I' is satisfied when it receives an impression of me as I am. And the fact that is then recorded belongs to me as existing, and not to my little, used hands.

It's very difficult to understand, really, Impartiality, and to understand Simultaneity. I would not consider them too much—that you have to understand them first before you can Work. I would start with Work, and afterwards find out what else I need. When I try to Work, I'm sure that that what is received by the little 'I' is partly Conscious and partly unconscious. I hope, of course, that it will be pure Consciousness. But I'm so made up that whatever I call 'Awareness' is already tinted by the thought processes which is constantly around me in my brain, and to have something Objective existing in the midst of subjectivity is an extremely difficult kind of a thing, even to make it appear and have it stay for a little while.

It's good your hand is there. Fine. But if you want to move your hand, close your eyes.

When you close your eyes—your body is perhaps sitting still in a chair—you can move a leg, or an arm, or whatever you wish. You can even have a hand turn over one way or the other, but you are not seeing it because your eyes don't function. What does function is a memory of a certain kind, remembering you are sitting. And what takes place in your ordinary brain is a realization of a hand moving because of muscular tensions which are changed. So, it is not so clear as yet that when I close my eyes, then immediately such a function goes over into an Awareness when I want to become Aware of myself; because that what is then—call it a 'movement'—may be a result of the acknowledgment of the movement of something that by association exists in me, which associations tell me that my hand must have moved because there was a muscular contraction.

Because these things are quite familiar to one in the habitual way of behaving of a body, but now I want to introduce something that I have not seen and for which I have no particular conditioning, or not even association. I move my hand, keeping my eyes closed, in the most unfamiliar way that I can think of. I make it really make contortions which are definitely unfamiliar. I haven't seen myself in such a situation, and at the same time my eyes being closed, it is possible to have something register of my existence. And although it is contortion and I have said to myself, "You make movements with an arm or a hand which are very, very unusual," that takes place in part of my brain which has given the order. But as soon as the position is reached of my hand in a very unusual condition, I have nothing to go by anymore because my muscles are now operating in an entirely different function. I continue making movements of that kind, and see if something in me can remain Aware of myself existing as expressed by the expression of life in the movement of my hand or my arm.

You understand that process?

We'll have to wait for the other side, John, for the answer.

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Now, that's the next page.

Do you understand what I said?

Darryl: Yes and no.

Mr. Nyland: And it's a little confusing?

Darryl: There are times that I ... I really thought that I understood certain things.

Mr. Nyland: I think it's possible. Yes, I think it is possible. Yea, but then you fantasy about that. I'm so afraid of philosophy. Keep your feet on the ground. Don't go off into space with all

kind of lovely thoughts. And if you have difficulty in doing it the way I suggested, then simply walk up and down and see if, at such a time, something could be there with you—as it were, ‘following’ you, being ‘with’ you.

You can imagine certain things if you wish. Sometimes I say, in order to illustrate Objectivity, it could be ‘outside’ of me—watching that way. But when I use ‘watching,’ of course it is not the same as an Awareness within myself. And when I think about it, I know that that what must take place, if there is a little ‘I’, must be within me. If I have experiences in which I have seen myself as if in a flash of being lit up—a flash of a moment like a thunder; that is, a lightning and lighting up everything of the surrounding for that one ‘second’ we call it, or a short space of time ... period of time—then I see for myself a condition of myself existing. And I can have that experience without really knowing where it came ... how it happened to come and where it came from, and such memory can stay with me.

But, you see, we’re talking about very specific effort I make. And this effort, of course, is tinted a little intellectually. And if I say I have a very definite ‘feeling’ or there is a deep ‘emotion’ which gives me a chance of becoming Aware of me as I am, I must introduce into that kind of a state—partly emotionally tinted, partly intuitive—something that resembles, at least, Impartiality.

Try to simply imagine God being with you. I do not know if you can do that. It depends a great deal on one’s education, of course, if the term ‘God’ has any meaning. But there is no objection to say, “Maybe it isn’t God as yet, maybe it is the Archangel” ... or maybe a little angel, but it is of something of a different kind of a nature, and in the presence of that what is higher than I am and knowing at the particular level where I happen to be, which is Earthly, that is sometimes as if something else could be present to me and that I, in the presence of that, will take on a certain attitude of reverence. It is a very good way by which I could become Aware of my reverence. But that what is then emotionally tinted, is a relationship between that what is so-called ‘above’ me in development, and I myself, being where I am, find myself with a wish to become like that—or even sometimes I say, to ‘imitate.’

Keep on thinking about it, and keep on thinking that you have done the right thing. You will find out that you haven’t, but don’t be discouraged. Because the road is a very difficult one, and in the very beginning it is full of obstacles. We make mistakes, one after the other, and it cannot be helped. It is an entirely new kind of a road. We are not familiar with it at all, but we

try. It's far better to be disappointed instead of making the mistake that you already know or that you already can continue with the existence of your 'I' for five minutes, ten minutes, one hour, and so forth. All that, of course, is absolutely blatant nonsense. I must admit, when I'm honest, that there is such tremendous partiality, such tremendous quantity of associations, that there is absolutely no room for any attempt of having something being Awake—let alone being Aware.

Darryl: Thank you.

Mr. Nyland: All right.

Yah.

Ed Kossoy: My name is Ed.

Mr. Nyland: Ed. Yes.

Ed: Uh, I find the only time I can make ... or I feel it's a real attempt, is when I'm open, when my heart is open. And it's always closed, all the time, except if someone ... if the world smashes me.

Mr. Nyland: Why?

Ed: Why?

Mr. Nyland: Yes. Why would it smash you.

Ed: No, I'm ... If something happens to wake me, that forces me to...

Mr. Nyland: Why? Again I say, "Why?"

Ed: Why does it happen?

Mr. Nyland: No. Why do... You exist now.

Ed: Why?

Mr. Nyland: Yah. What's the matter with you making an attempt right now.

Ed: Now it would be easier than at other times.

Mr. Nyland: Well, go ahead. Go ahead, and avoid the smashing—or, if it happens, don't Work.

Ed: That's the easiest times.

Mr. Nyland: When.

Ed: When it ... when it's hard ... when it's so hard that I just don't have the resources...

Mr. Nyland: Oh, no. Don't be silly. [chuckle] Of course not! You are so completely identified with the smashing, there's no chance. Don't fool yourself. Try to get a taste first when you're not smashed; so that that actually gives you an experience of what is meant by Work and the result of Work. Because as soon as you start talking about this kind of a thing—that it is easier

in difficult conditions—you're way off. Absolutely wrong. You can't. And whatever you may say, I assure you it's not Work.

Sit at the edge of your bed—when you are quiet, no one around—and you see your body, perhaps. Try then to have something be Aware of it. Awareness on the part of 'I' means complete nonidentification with that what you are. Any kind of a thought or feeling, including the smashing, is complete identification. Love of oneself is identification. Criticism of oneself is identification. Good thoughts about oneself, associated forms which happen to come and link up with the present experience of oneself, is all associative, is all unconscious.

Try it—with your eyes closed—to Be. Just that, no more. And no thought about the smashing. It's ridiculous. Smashing will not help you. What will help you is simplicity, and then you will find out what is really Work as an experience.

What is the result of the attempt for Work: An insight into oneself; an accumulation of facts and data about myself; it is increasing my self knowledge, the knowledge of the reality of what I am as Self with a capital 'S.' That is the result of Work, and I judge it by that. If I receive that, I know perhaps I have Worked. Work also... When one makes attempts which, I hope, can be successful, one has a taste. There is a realization of an existence at that one moment; besides that what I usually present to the outside world; besides that what I usually feel about myself and, in addition to that, what I think about myself. And all of that—unconscious configurations of myself, as it were 'describing' me—are as if nothing compared to the fact of an Objective value which happens to come to my notice when the little 'I' is functioning in Observing me properly.

I don't think you know Work, to be honest. I think you are interested. I think you want to talk about it a great deal, but I don't think you Work. Or, you do not know how. As I say, close your eyes and sit, now. As you intend to get up, then as you go through the door ... and you wait, and then go. If you wish to sit down for breakfast, something ought to be Aware. That is, stop your fork or your knife in the midst of an activity. Don't put the food in your mouth right away, wait and see if something actually is there to look at you. Let's call it in the beginning to 'look' at you, to become interested in you, to see that that is what you are. To see you gradually maybe Impartially—not in the beginning; it takes a long time; it's a very difficult period to try to become loose from oneself or to lose one's identification.

It's very necessary that one knows that. Because it is too bad to be on the wrong road too

long. Don't do it, Ed. It won't help you. It won't get you anywhere. If you can say: "I entered this room and something in me was Aware of this body entering and I didn't care about me—how I looked, what it was, and so forth—it just happened to be me." If I speak and I stop in the middle of a sentence and, as it were, I want to 'recall' what I've said and I control that what I'm going to say, I break my habits. When I speak very slowly when my tendency may be to be a little fast, I break a habit. My habit reminds me I'm Awake—that is, I exist, I wish 'I' to be Awake of the fact of my existence.

Simplicity of Work ought to be very clear. Don't lose yourself much too much in descriptions or even feeling, or whatever it may be that you think about ordinary affairs. Ordinary affairs from the standpoint of eternity, don't exist. That what exists is life, and it happens to be in any kind of a form which belongs to the Earth. And all forms are unconscious subjectivity.

Simplify your attempt. As I say, you sit in a chair, you could be Aware. Something could be. You could actually, if you wish, to describe yourself as you not having any interest in yourself—no interest whatsoever; that you are just a body sitting—*then* you give order to your legs to get up. Try to be honest with this statement of an Awareness existing *before* you give the order. When you give the order and you get up, what happens to the Awareness: It's gone. Sit down again. Start over. Do it again. If you're honest, you will make a statement: "It's gone again." You sit in the chair, you want to talk. You say: "Something is Aware of me; this something—little 'I'—knows, has been Observing me; fine, I'm sitting in a chair." I speak, I've lost it.

Try to be much more honest. No descriptions of ordinary life. Not necessary at all. Your life is always in your body as long as you keep on breathing. As long as there is that kind of subjectivity in your body, there is always an object. But the question is, where is the Man—that what is the entity—who is looking through the telescope. Who is the Observer. All you are is 'observee,' the object of Observation. Where is the Man on Mars. I don't think such concepts are clear to you. I wish you would think about them, and try to become honest with yourself.

Ed: Thank you.

Mr. Nyland: Yah.

Linda Goldman: Today I watched a woman die. This woman and I spoke together before she died, about life being separate from the body. But after she died, watching her die made me



think that ... that I really, when I'm dead, have ... I will have no relationship to that life.

Oh, Linda is my name.

Mr. Nyland: To which life.

Linda: And...

Mr. Nyland: Which ... which life.

Linda: Well, I think...

Mr. Nyland: You have no relationship towards which life.

Linda: Towards the life force.

Mr. Nyland: Of someone else?

Linda: No, my own.

Mr. Nyland: You see...

Linda: But after my death Linda won't know.

Mr. Nyland: How do you know.

Linda: I don't know.

Mr. Nyland: [chuckle] It's very difficult to talk about it.

Linda: But I feel now as though Linda is involved in the Work, and Linda wants to be Conscious, but ... but Linda will be dead, and the life...

Mr. Nyland: Yes.

Linda: ...is not Linda.

Mr. Nyland: Then you have to hurry up. [laughter]

Do you think that your life at the present time belongs to you?

Linda: No.

Mr. Nyland: No?

Linda: No.

Mr. Nyland: Well, what is living separate from you?

Linda: Um, I feel as though I have no control over it.

Mr. Nyland: That is different. If you cut your little finger, blood will come out?

Linda: Right, and it hurts me.

Mr. Nyland: Not... But, never mind how it hurts. Is it a sign of life that it heals?

Linda: Yes.

Mr. Nyland: Good. Do you know the difference of life existing even if life is expressed in a

form? Supposing you are dead, will something leave you or not.

Linda: There won't be life in my body.

Mr. Nyland: No, no. That's right. But will something leave you at the moment you die.

Linda: A form, you mean?

Mr. Nyland: No. No, the body is the form.

Linda: Life, it... Life will leave me.

Mr. Nyland: Yah. Okay, we can agree on that?

Linda: Yes.

Mr. Nyland: And you must know that there are two things in you: life and the form.

Linda: Yes.

Mr. Nyland: Right? Because otherwise they wouldn't be separated at death.

Linda: Right.

Mr. Nyland: And you can assume, of course, that they are united at the present time, but then when the body dies *that* something else—as the life force belonging to you—at that moment leaves you.

Linda: Yes.

Mr. Nyland: Good. Now let's say that this part of life has been in you for quite some time. You think it is affected by you as a form, or 'Linda' as a name?

Linda: I don't know.

Mr. Nyland: Oh. What would be the most logical thing to assume.

Linda: I ... I don't know, because I don't know where my personality is, in the middle...

Mr. Nyland: Just now, it's right here.

Linda: If the life ... if ... I, I just ... I really don't know.

Mr. Nyland: No, of course you won't know probably for sure until you die. So it is all, you might as well call it, 'guesswork.' But, do you think that life could exist in the life of other people who die. Your father and mother; they died, you think they still are in existence?

Linda: I think that the life still exists, but not as my parents.

Mr. Nyland: Do you believe in something that exists in you as life which, because it happens to be in the form of your body, ought to be set free...

Linda: Yes.

Mr. Nyland: ...and that it is set free when the body dies.

Linda: Yes.

Mr. Nyland: Are you afraid of that, or not.

Linda: Yes, I am.

Mr. Nyland: Yes, very good. That's exactly the reason why one wants to Work. Because if I am afraid of that kind of a separation and not knowing what's going to happen to my life as such and all I will assume—that my body is going to be put in the ground, that it is not very much worthwhile for me to live. Because the end is there when I die, and I have tremendous fear for dying because then my life will go. If at the same time I say, "Life exists within me now" and there is an assumption that if I could believe it could continue to exist, it would give color to my attempts to free my life at the present time from my body.

If I believe that life, as it exists—and perhaps after I die—can join with other forms of life, then I will not be interested in doing anything with my life at the present time, and all I wish is that my body is continuing to exist in the best way it can, with as much enjoyment as it is possible to have, and hope, by God, that I won't die as yet. But, I constantly will be afraid because maybe I miss the boat, and maybe I am not so sure that that is going to be the case when I actually die. And perhaps the fear for death may bring me to the realization that I would like to have something else which is much more acceptable to me—that if I say life is 'eternal' it must also be eternal within me—and if it is put in this form there must be a reason why it is that I happen to exist, and if the end of my life on Earth is death, there must be a meaning in the dying if life force will continue to exist. And when I now wish to make attempts to create something for that kind of a life force in which it can continue to exist because it, at the present time, belongs to me, I don't think I want to give it up.

Try to follow it through logically. Aside from the fact of spirits and all the different things that we call 'spiritualism' or the contact, or 'extrasensory' perceptions, all such things are of course quite logical and I think there are quite enough indications that ... that simply say that it must exist. There is telepathy, there is definitely clairvoyance, clairsaudience, there is definitely certain channels through which life from a different kind of a world. I cannot just wash it away and say it doesn't exist. It's nonsense, because there have been pre-visions, there have been *déjà vu*. Such experiences different people have had—Swedenborg, et cetera, et cetera—it does not mean that I am capable, but at least I have to admit that it existed in their case. And here I am, an ordinary human being also with life; but I don't have the clairvoyance that someone else may

have, I still have to admit that life is very much the same in everybody, and that the form is different.

Now, if I am, let's say, 'esoterically' inclined, or I have a little bit of a religious feeling and I know something about suffering which I experience in ordinary life, and if I become familiar with terms like 'Karma,' of certain things that it is necessary for a person to realize that his life on Earth is for a purpose of freeing himself—because he will be freed at the end of his life when he dies—then I say my interest is now directed towards the possibility of anticipating that freedom so that I don't have the fear.

Do you understand that?

Linda: Yes.

Mr. Nyland: You have to think more about it.

Linda: Yes.

Mr. Nyland: I think the assumption can be quite honest ... that life in you exists and that life is part of a totality; but that when you become acquainted with your life, you have an interest in the continued existence of it, that a prayer to God would be "Let me keep my life as long as I can in order to set it free by myself, without Your help." That will make the character of a Man, and that will make it worthwhile for him to live his life as well as he can, with the introduction of as much Objectivity as he is capable of.

All right?

Linda: Thank you.

Mr. Nyland: More questions. This was a little philosophical question. Questions about Work.

Someone: There's a hand back there.

Mr. Nyland: Yah. Monday?

Myra Reichel: Yes, but I haven't been here for a while. I'm Myra from Philadelphia.

Mr. Nyland: Oh, Philadelphia? Huh? Are you Philadelphia?

Myra: Yeah, I'm Philadelphia.

Mr. Nyland: Did we talk once before?

Myra: Not when you were here, no.

Mr. Nyland: All right, let's hear the question.

Myra: Two weeks ago, when I was driving for the first time since I've been trying to make attempts at Work, I was trying to make an attempt and...

Mr. Nyland: Now wait. You see, I always start to question right at that point. What attempt did you make, and what do you call 'Work.'

Myra: I was trying to find out what Work was for me. I was trying to find some sort of separation, or some kind of Observation, or some kind of Impartiality.

Mr. Nyland: No, no, no, no. This is all nonsense. Excuse me. One doesn't talk about Work in this way. A kind of a little bit of something, perhaps, and so forth—that is not Work.

Myra: Well, I didn't know because I haven't had...

Mr. Nyland: No, okay. Then you say, "I didn't know anything about Work."

Myra: ...because I hadn't had any kind of a feeling about it.

Mr. Nyland: Good, then you can ask what is meant by Work, right? And don't tell me about attempts you made.

Myra: Well, it was just that this one time that I felt Impartial to myself.

Mr. Nyland: I doubt it.

Myra: Well, you know, I wasn't sure and I had no idea...

Mr. Nyland: No. Good. I'm glad you were not sure.

Myra: ...and since then... I didn't want to try to do that again, because...

Mr. Nyland: How much have you read.

Myra: I read Beelzebub and Meetings with Remarkable Men once.

Mr. Nyland: Oh, no. Really as much as that, and you didn't get any idea about Work as yet?

Myra: It takes me longer, I think, the way I am...

Mr. Nyland: No, no. I don't think so. I think it is in All and Everything. It's a little hidden...

Myra: Yeah.

Mr. Nyland: ...but it is there. Have you ever compared yourself with any of the personages in All and Everything?

Myra: Yes.

Mr. Nyland: Have you ever seen a similarity between, let's say, yourself and Ahoon—or even Hassein—questioning? Do you ever question yourself?

Myra: I guess I question myself. Um...

Mr. Nyland: Have you ever been confused about yourself—your activities, what you have said—sometimes perhaps that you have said certain things that you would like to draw back, but they have been said and you are sorry?

Myra: Most of the time.

Mr. Nyland: Yes. Have you ever faced the possibility that you ought to say something and you cannot do it?

Myra: Yes.

Mr. Nyland: Have you ever seen yourself losing energy head over heel, without being able to stop it?

Myra: Yes.

Mr. Nyland: Have you ever been hypocritical?

Myra: Yes.

Mr. Nyland: Do you tell little lies once in a while?

Myra: I guess most of the time.

Mr. Nyland: Most of the time! [laughter] Are you sure?

Myra: I'm not quite sure, but... [laughter]

Mr. Nyland: Are you ... are you telling a little lie now? [laughter]

Myra: I ... I...

Mr. Nyland: No. You see, I ... I like to know a little bit what you are, from your own ... from your own words. What are your ambitions. Whatcha doing.

Myra: Painting.

Mr. Nyland: Painting. Okay. That's good. Art? Can you ... can you paint?

Myra: Not yet.

Mr. Nyland: You are learning.

Myra: I'm trying to.

Mr. Nyland: You want to. How old are you.

Myra: I'll be twenty next month.

Mr. Nyland: Ah, you have a whole life ahead of you, haven't you.

Myra: Yes.

Mr. Nyland: Are you glad to live?

Myra: Yes.

Mr. Nyland: No? Yes? Did you say "No," or "Yes."

Myra: I don't know.

Mr. Nyland: You don't know. When you wake up in the morning, what's your first thought.

Myra: Death.

Mr. Nyland: Hmm? What is your first thought?

Myra: Death.

Mr. Nyland: I don't hear it.

Someone: Death.

Mr. Nyland: Death?

Someone else: Death.

Mr. Nyland: Death? When you wake up in the morning? Are you morose? Huh? Who has told you such things. Why do you think about death.

Myra: Because ... I guess I'm looking for life.

Mr. Nyland: [chuckle] Yes! Can't you find something in your life that you really would enjoy? What kind of ambitions have you. I asked that. What do you like to do. Have you ever done anything in which you lost yourself out of joy?

Myra: When I paint pictures or read.

Mr. Nyland: Have you read any books that you liked very much, with which you became identified? Do there... Do there exist any heroes in history for you? What kind of particular direction do you like to think, and about what.

Myra: I'd like to find what's my particular sort of ... what I am without all the other.

Mr. Nyland: Yes, that's right. That's right: What you are. But, how far have you gone in finding it out.

Myra: I don't think very far. I don't ... I don't know.

Mr. Nyland: Do you have hope to go further, that you will find something?

Myra: Yes.

Mr. Nyland: Can you read ten books in the next couple of weeks?

Myra: I don't know.

Mr. Nyland: Can you? Select them. I don't care what you read, if you say for yourself that you want to find out what's in the book and you have an idea that you might like it. Do you like history? Do you like geography? Do you like politics? Do you like—what. What do you like—during the day, now, not when you wake up, because that is not life, is it.

Myra: No.

Mr. Nyland: No. Isn't it a little stupid?

Myra: Yes, it is.

Mr. Nyland: Huh?

Myra: Yes, it is.

Mr. Nyland: I again come back: What is your ambition. What do you want to do. If someone says, "Here, you will die tomorrow," what is it that you have missed.

Myra: Quiet.

Mr. Nyland: What?

Myra: Quiet.

Mr. Nyland: I don't hear it.

Someone: Quiet.

Mr. Nyland: Quiet. Can't you be quiet?

Myra: I don't know. I guess so.

Mr. Nyland: You see, so far all I know of you is a voice. I can't see you, but if you were sitting here, I would ask you to get up. I would like you to walk, that I could see how you walk. I would like to know how you hold your head. I would like to know if you swing your arms. I would ask you to bend down, and see how you bend down. I would like you to look at me. I would like you to look at others. I would like to see what expression is on your face, particularly when you are interested in art. What is there in art that attracts you. Who. Who do you like, the regular clichés—let's say Rembrandt, Van Gogh, Gauguin?

Myra: No, I like the moderns.

Mr. Nyland: You don't. The moderns—you do care? Those who throw a little paint on a canvas?

Myra: [chuckle] No.

Mr. Nyland: No? Do you draw?

Myra: Yes.

Mr. Nyland: Then you show me ten little drawings of yourself that you have done. You can take anything you like—still life, nature, people, whatever it is. Will you do that?

Myra: Yes, I will.

Mr. Nyland: Yea? Will we try to get some life in you?

Myra: Yes.

Mr. Nyland: Huh?



Myra: Yes!

Mr. Nyland: All right, good. You can send it to me from Philadelphia.

Myra: I will do that.

Mr. Nyland: Yes? That's a goal now, right?

Myra: Yes.

Mr. Nyland: Two weeks.

Myra: Okay.

Mr. Nyland: Is that long enough time?

Myra: Yes, it is.

Mr. Nyland: Good, then we'll wait for two weeks.

Myra: Thank you.

Mr. Nyland: In the meantime, good luck. But think about what we talked about, all right?

Myra: I will.

Mr. Nyland: And tomorrow morning, wake up with an idea. Perhaps there is a dog you would like who is alive. No moroseness when you are twenty years old.

All right?

Myra: Yes.

Mr. Nyland: Good.

Other questions. John, how much more?

John Marshall: About seven, eight minutes, Mr. Nyland.

Mr. Nyland: All right, go ahead, yes.

Irving Bernstein: Irving Bernstein, Mr. Nyland.

Mr. Nyland: What?

Irving: Irving Bernstein.

Mr. Nyland: Yes.

Irving: When I try to become Aware of the life within me, or my body as the manifestation of my life, I find most of the time that what I think I lack is an emotional quality, or I guess we could call it 'wish.'

Mr. Nyland: No, wait a minute, Irving. When we start with that kind of a statement... "When I become Aware"—did you say that?

Irving: When I try to.

Mr. Nyland: You try to become Aware of life in you—why. Why do you want it.

Irving: Well, I'm dissatisfied with myself as I am. I believe I'm unconscious.

Mr. Nyland: That's a good wish.

Irving: I understand that's an affirmation...

Mr. Nyland: No.

Irving: ...of wanting something.

Mr. Nyland: No. If you consider yourself not worthwhile, you will have a wish to change it.

You cannot avoid having a wish. Each person has wishes. It depends entirely, the direction where the wish will go. Even your body has wishes—satisfactions of certain kind—particularly, let's say, when it is hungry or sleepy. But feeling, you have definite wishes. You make definite choices for yourself in selection of friends, the way sometimes you may want to dress, the company sometimes you would like to seek. Intellectually, you undoubtedly have wishes—certain things you want to do or read, or whatever.

What you do in daily life.

Irving: I'm an accountant.

Mr. Nyland: Accountant? Have you any wish for figures?

Irving: No, not really.

Mr. Nyland: Huh?

Irving: No.

Mr. Nyland: You don't like to be an accountant?

Irving: No.

Mr. Nyland: Do something else. Can you?

Irving: Well, I...

Mr. Nyland: What would you do, even as a hobby. Have you hobbies?

Irving: Well, I have a house, and I work around the house. But it's ... I feel basically frustrated in ordinary life.

Mr. Nyland: Why, because the house is too big?

Irving: No, it's just that I just don't feel ... I don't have that wish to do something in ordinary life that I feel like I could...

Mr. Nyland: Did you used to have it?

Irving: I used to draw and paint when I was young.

Mr. Nyland: And could you pick that up again?

Irving: I'll try. As a matter of fact, I wanted to take ... share that task with Myra.

Mr. Nyland: Yea. It's good. Make it two weeks—all right. [laughter]. There'll be an influx of drawings. [laughter]

You know, the question is to find something for your ordinary life that really can take your ambition away, with which you want to continue because you want to feed it. Not necessarily that it gives you results which are so agreeable, but it is much more the question, that I become active so that in such activity I will not be subject constantly to the thoughts and feelings with which I don't get anywhere, and they simply circle around in my head, ad infinitum, without coming to any conclusion. But when in ordinary life, I start to do certain things. Make things, whatever it may be, or be active. Even take a long walk and get very tired. Even split wood—and you know what that means. Even if you hammer, to your heart's content, six inch nails and not missing the head, or taking them out with a crow bar or a little wrecking bar, or something of that kind. And throwing your arms around yourself, and lifting them up high, and stretching them out to the side, and walking like a soldier, walk like a farmer, walk like a banker, walk like anybody in your neighborhood. Imitate them. Do something with yourself.

Your body, it's lazy, Irving. It's not right. If there is aliveness, you can afford to show it—for your own benefit, not necessarily for someone else to say it is all right or not all right, or criticize you. You do. When you get out of the bed, get out of the bed quick! quick! ... quick out of bed, if you are in the habit of doing that, go very slow. Change your things, your rhythm. At least become flexible. Do setting-up exercises if you want to, and see if then at such a time something can be Aware of that body bending over and stretching up.

You understand what I mean?

Irving: Yes.

Mr. Nyland: Life is necessary for Work, and Work will produce life in you because it will uncover many times certain things which are now bound. And by the loosening up of the bondage, you will have more freedom. The expression of yourself, as your life is as a personality, will come out and you will have much more material—ammunition—to observe, to become acquainted with yourself.

Get out of this nonsensical state of not being interested. Talk with people, get into an argument—fist fight if you like. I don't care, but it is something that has to come out. Because

you say you are ‘feeding’ yourself, what do you think you are feeding yourself for: For activity of the body ... activities of the mind and activities of the brain, and those two you may as well forget about, because they don’t seem to help you at all, they frustrate you. Physical activity at least has a chance of bringing about a possibility of a balance somewhere between the mind and the feeling—whichever way they are—and the body itself. You want equilibrium for yourself, so that when you get up in the morning you say, “Thank God, I have another day ahead of me of all kind of opportunities. Now, let me see what I can do.”

Do you like to tinker on the car? Wash the window, and dirty it again, and wash it again? You know what I mean.

Irving: Yes.

Mr. Nyland: All right, then let’s get busy, and in two weeks you send me some drawings.  
[laughter]

You understand what I mean.

Irving: Yes.

Mr. Nyland: I want aliveness. I want people who don’t sit like potatoes. Just let’s see that you are alive, then there is a chance that something could be Aware of that. But if there is nothing else, you may as well go into Infinity of silence. Don’t allow it. We’re born here for a certain purpose, we want to live it out and find out why. That’s the problem: Why are we here on this Earth, and what is it that you find yourself with. What can you do with it. That should be your prayer.

All right—you, Philadelphia there?

Myra: Uh, huh.

Mr. Nyland: All right. John, I heard that instrument, huh?

John: Yes, sir.

Mr. Nyland: It is the end.

Goodnight, everybody.

End of tape